

Rock

January 24, 1959

America

Protestants and Catholics in Germany

by Avery Dulles, S.J.

Mikoyan's Merchandise

by Herbert Bratter

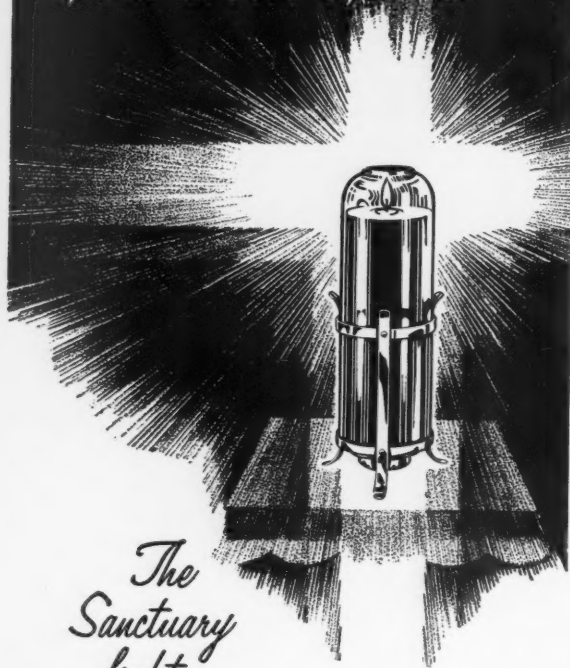
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America

National Catholic Weekly Review

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Jan. 24, 1959

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Editorial Rooms: 329 W. 108TH ST., NEW YORK 25, N. Y.

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Correspondence

Private Schools a Threat?

EDITOR: I wish to thank Msgr. John J. Voight for the very fine review (AM. 1/3) of my book *Freedom of Choice in Education*. There is, however, one point that I would like to make. Msgr. Voight's lack of confidence in the ability of the public school system to meet unpenalized competition is not, I hope, shared by public educators. Certainly these educators have more confidence in their system of education than this. But the reviewer's fear, or his statement of the fear of others, that giving independent education a relatively equal competitive position would "result in the destruction of the public school system" leads him to adopt an inarticulate principle which, I would like to suggest, is totally alien to the American context of freedom.

The principle can be stated in these terms: Government programs which may adversely affect, directly or indirectly, existing institutions should not be adopted even when such programs are necessary to secure the rights and liberties of citizens. This inarticulate principle leads Msgr. Voight to conclude that "the basic issue to be resolved is whether or not parents should be wholly free and unrestricted in their choice of schools for their children in America," since such a free choice may "result in the destruction of the public school system." Apart from the fact that public education would improve under a competitive system, the principle as here applied establishes the welfare of an "existing institution" as the ultimate measure of the civil rights and liberties of parents and their children rather than the U. S. Constitution. That is, what is good for the public schools is the measure of parental rights, and not the Bill of Rights. Had the U. S. Supreme Court applied this pragmatic test, rather than the Fourteenth Amendment, in the famed Oregon School case, private education would probably be of interest today only to historians.

In any free society, it seems to me, the constitutional rights and liberties of the individual person must be determinative of Government educational policies, as of other policies. The rights and liberties of individuals, rather than the welfare of some existing institution, have been the determinative principle in a long series of Court decisions.

The freedom of the press as opposed to the welfare of existing political institutions; the right of labor to organize and bargain collectively as opposed to the welfare of

existing business institutions; the right to equal educational opportunities as opposed to the welfare of existing segregated educational institutions; the right to vote in congressional elections as opposed to the welfare of existing political institutions; the right to a minimum wage as opposed to the welfare of existing industrial institutions; and the right to the free exercise of religion as opposed to the welfare of existing religious institutions, are a few examples. In these instances the rights and liberties of the individual, although not absolutes, were determinative.

In these and a multitude of other decisions the Court, applying constitutional principles rather than the pragmatic test of the welfare of existing institutions, defended the rights and liberties of the individual person.

The freedom of the individual in organized society, protected from annihilation by institutionalized pressures, is precisely the difference between a free society and an enslaved society in which the individual is

totally submerged in governmentally controlled institutions.

Perhaps I am reading more into Msgr. Voight's statement than he saw there. I hope so. However, I think that it is precisely the application of such a pragmatic test rather than the Bill of Rights to issues arising under the Constitution that is the cause of Protestant fears for the future of America if and when Catholics become a majority. For this and other reasons, I feel constrained to call your attention to the concluding sentence of an otherwise very fair review.

VIRGIL C. BLUM, S.J.

Marquette University
Milwaukee, Wis.

Berlin and Freedom

EDITOR: Every physician and nurse in America who reads Marcia L. Kahn's excellent article "Berlin in November" (AM. 12/6) will thank God fervently that we have freedom of professional practice in the United States.

(MRS.) MARIE S. ANDREWS

Chairman, Department of Nursing
Boston College
Chestnut Hill, Mass.

History: Methods and Interpretation

WILLIAM LEO LUCEY, S.J.

A real understanding of history begins with the first appreciation of the historical method. A knowledge of the methods and some practical application of them will richly reward the student; a love for truth, a method of study, a habit of accuracy, a sense of proportion, a balanced judgment in the face of current problems are a few of the rewards. They are all marks of an educated man.

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LAWRENCE J. SAALFELD

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Cloth, vii + 264 pages, \$4.50



Current Comment

Visitor from Russia

In an article (pp. 495-7) in this issue, a Washington financial reporter, Herbert Bratter, reviews the sad history of U.S.-Soviet trade relations. Even a cursory reading of the record should sober those businessmen whose mouths watered at the vision of the "big markets" presented to them by Anastas I. Mikoyan in the many talks he was able to crowd into his transcontinental "vacation." If the nature of the Communist ideology did not stir them to doubt, at least the facts of the past should move them to caution.

But Mikoyan, deputy premier and trusted aide of Premier Khrushchev, is in the market, so to speak, for another kind of product also: the good will of the American people. There is nothing wrong with trying to make friends. Indeed, the Soviets need nothing so much as the esteem of a one-time ally whose trust they have repeatedly betrayed and whose ideals they have consistently trampled upon. The only difficulty is that Mikoyan wants to purchase friendship on the same old dubious Soviet terms.

In the field of public opinion, it seems that Mikoyan has in fact made some progress. The average American, being what he is, cannot but be impressed by what he reads in his newspapers as the Soviet VIP goes about inspecting supermarkets, offering candy to babies, visiting homes of Catholic policemen, touring Hollywood movie sets and in general exuding good fellowship all around. It is so easy to mistake a person for a policy and individuals for a regime.

... Skeletons at the Banquet

We can thank the anti-Communist exiles from Eastern Europe, particularly the Hungarians, for providing at every Mikoyan stopover—if at times too boisterously—the necessary reminders of who the visitor is and what he stands for. This is the same man who negotiated the cease-fire with the Nagy Government in Budapest—an agreement

perfidiously broken by the Soviets. We know that Mikoyan has been the Kremlin's instrument of bad faith in the recent past. As the deputy premier wound up his stay in our midst with talks at the White House, the American public could legitimately wonder whether some further double-dealing is in Moscow's mind. What Mikoyan did in Budapest he can do again in Berlin—or in Washington.

Germany: Round Four

Khrushchev is an aggressive boxer. He steadily moves in on his opponent, and tries to keep him off balance. Round One of the current match saw the proposal to end the German occupation regime. Round Two unleashed the free-city ultimatum on Berlin. Round Three saw charmer Anastas Mikoyan climb into the ring.

Round Four began Jan. 10. An urgent clarion call rang out from the Kremlin, suggesting a 28-nation conference to conclude a peace treaty with a divided Germany. Once again the West was caught off guard, immobile in the stance assumed at the December Nato meeting in Paris.

So far, the offer of a German peace treaty has not made too big a stir, and for two reasons: 1) the substance of the treaty does not differ essentially from the one the Big Four rejected in 1954; 2) the Soviet Union cannot seriously believe that the West would negotiate a peace treaty, involving so many nations and complex issues, on two months' notice.

Still we cannot dismiss Moscow's new move as mere propaganda aimed at holding the initiative. If Premier Khrushchev makes proposals, he persistently invites counterproposals, and these we have been slow to offer. The West is in the embarrassing position of standing pat while Russia lulls the world into believing that she is exploring every possibility of easing international tensions.

Perhaps the United States has been awaiting the outcome of Mikoyan's recent meetings with the President, Mr.

Dulles and the Senate Foreign Relations Committee before tipping its hand. If so, we hope his departure will evoke some creative proposals from the State Department, which up to now has not admitted the need for them.

Rumanian Decade

Unique even in the unvaried tale of Red persecution is the fate of the Rumanian Catholics of the Byzantine rite. Whereas the Rumanians of the Latin rite (about one million) still enjoy at least legal existence, their fellow Catholics (about 1.6 million) who follow the Eastern liturgy have been deprived of even that theoretical privilege. A Government decree of Dec. 1, 1948 declared that this branch of the Catholic Church in Rumania had "ceased to exist."

This event, whose tenth anniversary was commemorated by ceremonies in Youngstown, Ohio, had been preceded by a fraudulent, Moscow-engineered integration of the Byzantine-rite Catholics with the "Orthodox" Church. By the time of the decree, all the bishops, their vicars general and hundreds of priests were already in custody. Church property had already been confiscated.

But the law and the reality are two different things in this case. The Communists' own actions reveal that the Church still exists and is still supported, out of loyalty to Rome, by the mass of the faithful. The Ministry of the Interior has found it necessary to proclaim sanctions against the outlawed Uniate priests, whom it calls "vagabonds." Rewards are offered for those who delate such priests for celebrating Mass clandestinely. As recently as 1957, two major trials show that the Reds still fear the Catholic resistance. The crown worn by the Rumanian Catholics of the Byzantine rite is one of suffering and of glory.

U. S. Aid to India

Since 1947 this country has poured \$1.3 billion into India's economy. By contrast the much-touted Soviet aid program is a piddling contribution to that nation's development. What is more, as a *Christian Science Monitor* correspondent recently noted, Indians are beginning to assess more shrewdly

the relative merits of both programs. So vital has U. S. aid become to India's economic progress that Indians have ceased comparing it unfavorably with the oftentimes more spectacular assistance of the Soviets.

The Soviets have concentrated on such ventures as the building of a steel mill and on exploration for oil (and on these only since 1956). However, a whole decade of U. S. aid has been aimed at reaching the core of India's economic problem. To many Indians, including Prime Minister Nehru, our most significant contribution to India's economic progress has been in the field of community development. The objective of this program is to transform rural India by bringing scientific and technical improvement to her 700,000 villages. The results thus far have been described in India as the "most remarkable" peaceful revolution free Asia has yet seen.

Special commendation is owed the many American technicians who have been working at the village level. As a byproduct of their labors, they have come to know India and its problems better than many an Indian. More of this grassroots aid, and we shall have little to fear from Soviet economic competition in the Far East.

Congressional Infighting

Not within our memory has a Congress started out with so much internal discord as marked the convening of the 86th. First the House Republicans had a family quarrel, which resulted in the ousting of veteran Joseph W. Martin Jr. as leader. He was replaced by another, but younger, member of the Old Guard, Charles A. Halleck of Indiana. The wounds of the fight were still bleeding when GOP liberals moved to assume control of the decimated Republican minority in the Senate. They named John Sherman Cooper of Kentucky to oppose Everett M. Dirksen of Illinois for the coveted job of minority leader. After Mr. Dirksen won, the Old Guard permitted one of the liberals, Thomas H. Kuchel of California, to become party whip.

These intraparty rumbles were preliminary to a still bigger fight—the struggle in the Senate over modifying the closure rule. Although the attack on Rule XXII, which requires a vote of

two-thirds of the Senate to terminate debate, was bipartisan, it quickly assumed the character of a Democratic dogfight. Majority Leader Lyndon B. Johnson, who organized the highly effective resistance to the liberal onslaught, aimed his most stinging verbal barbs at fellow Democrats. In the end he got the Senate to agree to a compromise whereby debate can be ended by a vote of two-thirds of the Senators present. The new rule also applies to motions to change the Senate rules.

The liberals will more easily forget their defeat than the humiliations they suffered at the hands of the majority leader. Though Mr. Johnson demonstrated his ability to run the Senate, this display of his virtuosity may cost the party heavily in 1960.

Strike Picture

The way the old year ended, with strikes against every major airline except United and the shutdown of all the big New York dailies, people probably had the impression that 1958 was a bad year for labor-management relations. Actually it wasn't. In only one year since the war were there fewer strikes than in 1958. Preliminary figures of the U. S. Department of Labor tell the encouraging story: 3,440 strikes, compared with the postwar low of 3,419 strikes in 1948. According to Labor Secretary James P. Mitchell, "strike idleness as measured in man-days was about the same as in 1951 and 1954, but lower than any other postwar year except 1957."

This year, however, the public may have something to worry about. On Jan. 10 the head of the Federal Mediation and Conciliation Service, Joseph F. Finnegan, predicted that 1959 would be a "rough year" for industrial relations. More than 150 major contracts expire this year, and these contracts involve about three million workers in oil, meat-packing, electrical manufacturing, longshoring and steel. Predictions of a long strike in steel are frequently heard. In fact, the industry is presently encouraging its customers to build up their inventories for a possible future emergency—a tactic which also has the effect, of course, of strengthening the industry's hand in negotiations with the Steelworkers.

Mr. Finnegan could be wrong, and

we hope he is. But his dreary forecast affords all of us an occasion to reflect that some industrial warfare, regrettable as it is, is the price that must be paid for labor-management freedom.

Up-to-Date in Kansas City

It didn't require the Arctic-honed winds ripping down our Midwest plains from Canada to keep the delegates busy indoors during the Kansas City, Mo., meeting of the Association of American Colleges, Jan. 6-9. The representatives of the 750 public and private institutions had plenty to talk about.

Among other points made in their formal conclusions, the AAC called national attention to certain inequities in the National Defense Education Act of 1958. The membership asked its board of directors to study a resolution proposing an amendment to the Act. In substance the revision would urge that the benefits accruing to teachers under any of the provisions of the Act "be made applicable to all teachers in public or private schools and at all levels of educational activity." As the Act stands, private school teachers do not share in several of the benefits available to public school teachers.

Meeting at Rockhurst College in the same city the three days before the

Two Such Visits . . .

As we went to press, Mr. Mikoyan was shopping in Macy's and winning hearts everywhere. History repeats itself. See an AMERICA article by John LaFarge in 1941, "Comes Comrade Litvinov to Sell Us Out to the Soviets" (11/29/41, p. 206).

AAC gathering were the presidents of the 28 Jesuit universities and colleges.

In a formal statement adopted at the close of their meeting the Jesuit presidents commended the basic principles of the 1958 Education Act but called for the modification of certain discriminatory provisions. The statement pointed out: "Where there is question of national need, national defense and the development of national resources—the stated bases of the 1958 Act—it is difficult to justify in principle the

distinctions in treatment between public and private schools and their students."

Is the 86th Congress listening?

Bad Day for Dirty Books

Some months ago (AM. 4/5/58, p. 2) we reported on the work of the Citizens for Decent Literature. This nonpartisan Cincinnati group of public-spirited citizens believe that in and by themselves existing laws against pornographic literature are inadequate. Informed public opinion must be aroused, they say, if convictions are to be obtained.

The organization proved its point when, in early December, the leading magazine distributor in the Cincinnati area was convicted by a jury of having obscene publications in his "control." There had been many such previous prosecutions of smaller fry in the city. But this was the first case in Cincinnati

—and perhaps in the whole country—in which a major distributor was brought to trial.

After the verdict, CDL chairman Charles H. Keating Jr. pointed out that the episode should encourage all communities in the country. One of the answers to the problem of dirty literature is an awakened and knowledgeable public equipped to take competent action. "The answer to both of these premises," he said, "lies basically with the individual, and how much filth he'll allow in his community before he acts."

The conviction came after the jury had deliberated less than half an hour. It gave a stiff setback to the notion that obscenity is a thoroughly relative term. There are legal ways of deciding when a publication is obscene. As the *Telegraph-Register*, Cincinnati diocesan newspaper, remarked with fine irony: "Now that twelve citizens have demonstrated that this is possible, maybe even

magazine distributors will discover that they, too, can tell when their merchandise is obscene."

Too Large a Halo

"Mary worship" is still an issue capable of sending some traditional Protestant minds into a whirl of bigotry. That was evidenced in South Africa just before Christmas. The Catholics had nothing to do with the origin of the uproar, but that did not spare them from being drawn into the center of the controversy.

Stamps not unlike our own familiar Christmas Seals have been sold in South Africa for years. Proceeds are used to help tubercular children. The charity is nonsectarian and generally enjoys wide public support. This year, however, the stamp's design pictured the Madonna and her Child. That started it. The stamp was denounced by leaders of the Dutch Reformed

Religious Liberty Guaranteed in Italy

ON NOVEMBER 24, 1958 Italy's highest tribunal upheld the right of all religious groups to open and operate houses of worship without police authorization. It seems safe to predict that a particular segment of the American people will regard this decision as another concession obtained by crusading Protestants in a land hostile to non-Catholic groups. Since this is far from the truth and since the November 24 decision brings to virtual completion the elimination of any disabilities which Protestants in Italy might have incurred, the background of the decision is worth recording.

The modern Church-State situation in Italy begins with the Lateran Pact of 1929. This document states simply that the Catholic religion is the religion of Italy. Pursuant to this treaty two laws were passed, designed to implement the general language of the 1929 statement.

On June 24, 1929, Law §1159 was passed. Article one of this enactment affirmed that the believers of every cult were entitled to keep an oratory of their own, the establishment of which was to be authorized by the Minister of Justice (afterwards of the Interior). All non-Catholics were given permission to worship as they chose so long as their principles were not against good morals. A law of February 28, 1930 spelled out the situation more in detail, saying that non-Catholic cults could hold any services they desired in their

own buildings as long as the name of their minister was approved by the state.

Under these arrangements Protestants in Italy continued to develop the well-established churches which they operate in Rome, Florence and elsewhere. Protestant ministers could perform marriages if the ministers or the bridal couple complied with certain regulations of the civil law. Private Protestant schools existed and, like private Catholic schools in Italy, received no state aid.

The postwar Italian Constitution sought to broaden and strengthen Italy's guarantee of religious liberty. This document, which went into effect on January 1, 1948, after stating that the Church and State are each independent in its own sphere and that their relations are regulated by the Lateran Pact, guaranteed to all the fullest religious liberty, proclaiming the following principles:

- 1) All citizens are equal before the law without distinction of religion. (Art. 3)
- 2) All religious confessions are equally free before the law. (Art. 8)
- 3) Citizens have the right to associate freely without authorization for purposes not forbidden to individuals by the penal law. (Art. 18)
- 4) All have the right to profess freely their own religious faith, in whatever form, individually or together, to make propaganda for it, and to exercise their cult in public or in private provided only that it is not contrary to good morals. (Art. 19)
- 5) The ecclesiastical character and the religious end or cult of any association or institution cannot be the cause for special legislative limita-

FR. DRINAN, S.J., dean of the Boston College Law School, spent the academic year 1954-1955 as a student in Italy.

Church and by the Protestant Association of South Africa, on the grounds that the design was a Catholic emblem. A chief point of complaint seems to have been that the Mother's halo was larger than that of the Child.

Public controversy rolled on, gathering momentum even after the stamp had been discreetly withdrawn. Indeed, the instigators of the protest soon found all kinds of sinister implications in the popular reaction. The *Transvaler* of Johannesburg in all seriousness said: "A hornet's nest of crypto-Catholicism has been scratched open, the existence of which could hardly have been suspected."

It is pleasant to record that the majority of Protestant opinion in South Africa repudiated the introduction of the religious issue into the stamp dispute. The Anglican bishop of Johannesburg, for one, objected to the implication that only Roman Catholics revere

the Mother of Jesus. In the end, perhaps interdenominational relations actually gained rather than lost by what was termed a "pathetic controversy."

Problem of the Trinity

The doctrine of the Holy Trinity is giving Greek and Protestant theologians more anxious moments than ever, because it has been thrust into prominence as a stumbling-block in the way of their unity.

Word arrived recently from Athens that a resolution had been adopted at the close of the month-long 13th Triennial Assembly of the Orthodox Church in Greece reaffirming that only lay theologians may represent the Church in the World Council of Churches. The resolution said the Assembly had taken this stand because some Protestant member-bodies of the World Council deny the doctrine of the

Holy Trinity and "it is not possible for representatives of the Orthodox Church in Greece to take part in councils together with anti-Trinitarians."

This new decree reaffirms a ruling that caused quite a flurry at the time of the World Council's Second Assembly at Evanston, Ill., in 1954. Three metropolitans of the Orthodox Church in Greece had been named to the Greek Church's delegation, but they withdrew when the Orthodox press pointed out that sending bishops to the Evanston Assembly would violate a ruling by the Holy Synod that only laymen could represent the Church at ecumenical conferences.

Now the main reason behind it all is made clear. Anti-Trinitarian Protestants will doubtless regret the "intransigent" stand of the Greek Church. But if the Holy and Undivided Trinity is dividing Christianity, the anti-Trinitarians have no one to blame but themselves.

tions nor of special taxes for its establishment, its juridical capacity or any form of activity. (Art. 20)

6) All have the right to manifest freely their own thought with words, writing and every other means of diffusion. (Art. 21)

Americans in Italy, moreover, are guaranteed religious liberty by Article 11 of the treaty of friendship entered into between the United States and Italy in 1947.

After the passage of the Constitution it was urged by some non-Catholics in Italy that this document superseded the Lateran Pact and especially the two laws of June 24, 1929 and February 28, 1930. A test case arose on this point when some Waldensians opened a place of worship without complying with these two laws. The Supreme Court of Cassation on May 7, 1953 held that the Constitution had *not* superseded these two laws but that the Constitution stated only general principles and all prior laws not expressly repealed were still valid. The Waldensians consequently were held to have been obliged to follow the statutes, though the violation of these was not a delict for which there was any specified punishment.

After this decision some Protestant groups urged that it was difficult to obtain the authorization needed to start a congregation. On March 15, 1955 the Italian Undersecretary of State, Senator Bisori, made a statement to U. S. journalists announcing that 19 new ministers had applied for registration during 1954 and none had been refused. He also stated that there were 120,000 non-Catholics in

Italy with 160 churches or oratories and 647 other places where they could meet.

Some time after this announcement U. S. State Department officials asserted that religious liberty was guaranteed to all non-Catholics in Italy and that reports of controversies between certain American evangelical sects and some Italian officials should not be construed to indicate the absence of safeguards for religious liberty in Italian law.

Despite these reassurances some of the newer Protestant groups in Italy considered the requirement of registration a disability, whereas most Italian officials deemed it a reasonable regulation upon persons most of whom were non-Italians. Further complicating the difficulty was the ambiguity about which court had the power to reconcile the language of the 1948 Constitution with the requirement of the 1929-1930 statutes. In early 1956 the Constitutional High Court, a 15-man tribunal, began to function. The November 24 decision of this body finally settles the apparent discrepancy by affirming that religious groups need no authorization to open and operate houses of worship but that religious ministers, if they are to perform civil acts binding on the state such as marriages, need to register much in the same manner as Italian Catholic priests must register.

Italian law, by its most recent decision on religious liberty, has echoed the provisions of the 1937 Irish Constitution, which asserts that the "state shall not impose any disabilities or make any discrimination on the ground of religious profession, belief or status."

ROBERT F. DRINAN

Washington Front

The President's Annual Message

THE APPEARANCE of a President of the United States before a joint session of Congress, called to hear his State of the Union message, is an impressive spectacle. Also, it can be revealing and prophetic.

On January 9, at exactly 12:30 P.M., House Doorkeeper William (Fishbait) Miller, a Mississippian, looked down toward Speaker Sam Rayburn on the dais, and cried out: "Mistuh Speakah, the President of the United States."

All in the House chamber arose as the Chief Executive, pink and smiling, strode down the center aisle. There was a tumult of handclapping. It arose from the Senators and Representatives, the foreign diplomats, the Supreme Court justices, the Cabinet officers and the onlookers in the gallery.

The applause continued as the President took his place between the great oil portraits of Washington and Lafayette. From the press gallery, it was clear that the Democrats were clapping their hands just as heartily as the President's own Republicans.

It is always that way on such occasions—at the outset. Good manners dictate it, and also a realization that this man up there is a symbol of America's solidarity.

However, once the President begins to speak, the partisan lines become discernible. The Democrats now are aware that he is also leader of the Republican party. They remember that in last fall's political campaign, he charged that the Northern wing of their party was made up of "political radicals" and "spenders."

And so, for the most part, the Democrats keep their hands in their laps and let the Republicans do the applauding as the Chief Executive calls on Congress to help him achieve a balanced budget.

A strange thing happens when General Eisenhower talks about America's armed forces. He promises "a sensible posture of defense" against the growing might of the Soviet Union. He says we "must guard against feverish building up of vast armaments."

But where is the applause? There is none—none from the Democrats, none from the Republicans.

The explanation is Sputnik and Lunik. These have done much to rob the President of his aura of military infallibility. A large number of Senators and Representatives now are prepared to challenge him in the field of national defense, notwithstanding his five-star background. They put national security far ahead of a balanced budget, and they are worried about Russia's triumphs with rockets and missiles.

It may be that they will overrule the soldier-statesman in the White House, and vote a billion or so more to bolster the strength of our armed services.

EDWARD T. FOLLIARD

On All Horizons

AMERICAN HERMITS. 200 years ago Franciscan missionaries in California built their churches out of local adobe. Today, hard by Padre Serra's grave on the Carmel peninsula, Camaldolese hermits are building their cells with the same material. Modest help for equipping the new foundation is sought by the hermits (New Camaldoli, Lucia Ranch, Big Sur P.O., Calif.).

►OLDEST JESUIT. AMERICA notes with regret the death in St. Louis on Dec. 28, of Rev. Laurence J. Kenny, S.J., 94. The unique scholarly career of this dean of U. S. Jesuits, one of AMERICA's oldest and staunchest supporters, was recalled in this space on Aug. 2.

►AIR FORCE CADETS. Architects estimate that one-third of the future enrollment of the new Air Force Academy will be Catholic. Plans for the \$3-million chapel at Colorado Springs call

for a Catholic nave seating 500, with a Protestant nave for 900 and a Jewish nave for 100.

►CHICAGO PRESS HIGH. The *New World*, the newspaper of the Archdiocese of Chicago, reached a record press run of 217,069 with its Christmas issue. This is the diocesan weekly with the largest circulation in the country, edited by Very Rev. Msgr. John M. Kelly.

►SCIENCE EDITOR. Dr. George E. Thoma, of the St. Louis University School of Medicine, is the editor of the new *Journal of the Society of Nuclear Medicine*. Purpose of the new publication, a quarterly, is to keep clinicians and research workers in the field of atomic medicine abreast of developments.

►JUBILEE NOTE. A reader sends a clipping from the St. Louis *Globe-Democrat* which, under the heading

"50 Years Ago—Thursday, Jan. 7, 1909," reports: "It was decided, at a meeting of five provincials of the Jesuit order at St. Louis University, to enlarge the *Messenger*, a Jesuit journal, and publish it weekly. Father John J. Wynne, of New York, was the editor." This was AMERICA, whose first issue was dated April 17, 1909.

►MARIAN AWARD. At the 10th annual convention of the Mariological Society of America, in Paterson, N. J., in early January, Rev. Walter J. Burghardt, S.J., received the society's citation "for distinguished contributions in the field of Mariology." Fr. Burghardt, of Woodstock College, Md., is managing editor of *Theological Studies* and a reviewer for AMERICA.

►GOD'S GUITARIST. Rev. Aimé Duval, young French Jesuit whose religious songs have captivated the youth of Europe, is currently on tour in Canada. A Montreal reviewer termed his performance "not a recital but a prayer." Almost a million Duval records have been cut. R.A.G.

Editorials

State of the Union

BY ACTUAL COUNT the President's State of the Union address was applauded 26 times. It was that kind of speech. After all, no elected representative of the American people would sit on his hands when the President denounces Communists and warns against signing a treaty with them unless it is self-enforcing; or when he says that inequities must be removed from the tax system; or when he affirms a determination to stand unflinchingly at Berlin; or, again, when he praises thrift and hails a balanced budget.

Similarly, no body of American legislators would remain silent in the face of pleas to slap down trade-union crooks and dictators, to fight the ravages of inflation, to buttress the constitutional rights of all the people and to work ceaselessly to "strengthen the institutions of peace." The President's fears and aspirations are the fears and aspirations of all Americans.

As President Eisenhower has developed the annual State of the Union message, it has become a pleasing concatenation of generalities that tends to minimize national differences. In only a few passages was he specific and detailed enough to raise congressional hackles, and this explains why the Democrats had little to say in criticism of the President's effort. The dead cats will come later, when the President gets down to cases with his economic report, his budget message, his proposals for defense spending, foreign aid, labor legislation, civil rights and agriculture. Indeed, the broad lines of the controversy are already clear.

The big issue will be the President's vision of the United States midway through the 20th century, or rather his alleged lack of vision. There is a widespread feeling among the Democrats—which is shared by a minority of Republicans—that the President's outlook on the world is too severely restricted by his concentra-

tion on a balanced budget. For the first time since entering the White House, Mr. Eisenhower will find that his reputation as a great military leader is not sufficient to prevent a skeptical examination of his defense policy. He will find that many in Congress are more insistent on speedy progress in space exploration and missile development than he seems to be. He will find a good many who are not persuaded that a nation as rich as ours must abandon or retard necessary social and economic programs until the Kremlin decides to call off the money-devouring Cold War. In other words, the controversy will be between those whose first question is, can this or that program be fitted into a balanced budget, and those who want only to know whether the job needs to be done.

Perhaps this statement of the controversy oversimplifies the issue, but these are the terms in which the heavy Democratic majorities in both Houses are thinking. Sen. Lyndon B. Johnson, commenting on the President's address, summed the feeling up very well when he promised: "An effort will be made not only to balance the fiscal books of the nation, but to balance the books of the public trust as well." If the November election results mean anything, the public is in no mood for a holding operation. It wants more imaginative and dynamic leadership in these historic times than the White House seems prepared to offer. Whether it is also willing to pick up the tab will be known only when 1960 rolls around. The other side of the coin of bigger Government spending is some degree of austerity and sacrifice. Else more inflation will surely result. At least there must be an end to hopes of tax relief. If the Democrats upgrade the President's cautious goals, they must make this clear to the people and be prepared to bear the consequences.

Toward a Bold Space Program

ON JANUARY 10 the House Select Committee on Astronautics and Space Exploration issued its final report. The basic thesis of this document deserves quotation:

Outer space is fast becoming the heart and soul of advanced military science. It constitutes at once the threat and the defense of man's existence on earth.

Since our survival is involved in the stakes, the House space committee advocates that the United States undertake a "bold and dynamic" space program, a total effort aimed at surpassing the very notable achievements of the Soviet Union. Though such a project would

eclipse any coordinate effort attempted in the past history of mankind, the committee feels that the program is demanded by the irresistible growth and accelerated pace of the new scientific revolution. Our present vulnerability must be replaced by a commanding superiority. The alternative to leadership in space technology is national extinction and in all likelihood a new dark age.

We made great progress during 1958—enough to ground a sound hope that the United States and the free world are able to meet a challenge so overwhelming. However, the committee questioned our current programs. Are they bold enough in design, firm enough

in execution? Specifically, is the Executive branch bringing the public to face the realities of the space era? Is it creating the broad support needed for completion of the gigantic tasks ahead?

At this hour, the United States has no long-range space program. This was conceded publicly by Dr. T. Keith Glennan, head of the National Aeronautics and Space Administration, on January 4.

On the other hand, the Soviet Union has been determinedly pursuing an imaginative, logical and integrated space program since 1946. The big orbiting Sputniks and the recent planetoid launching have established the step-by-step sureness of that program. Almost certainly, Russia will achieve several new "firsts" in the current year.

It is unrealistic to think that Soviet gains involve mere prestige values, that we will soon bridge the existing technological gap, and that our leisurely, scientifically detached approach to space is best in the long haul.

Russia frankly uses prestige gains to convince the

world of Soviet superiority. Khrushchev plays the Pied Piper; every new satellite is a flute song to lure the world's spellbound millions into the Soviet camp.

Russian technology will not stand still while we try to close the gap. The House committee takes a dim view of the Soviet lead: we may close the gap in five years if we make an all-out try.

As for disinterested scientific development and the peaceful use of space, we must become more aware of the military potentialities of space technology. Rockets that carry cargoes can also house warheads. The military capacities of rocketry are inseparable from its peaceful commercial uses.

If the House committee's basic thesis is valid, and if a total effort in space is the price of survival, we cannot trim space policy to the requirements of a balanced budget. Such budgets are for times of peace. Balanced budgets are meaningless in a hot war. The country must now decide whether we can afford a balanced budget in this Cold War that is stretching its icy embrace towards the planets.

Sam Smiles and the American Heresy

DID YOU KNOW that the granddaddy of all "how to improve yourself" books appeared in England just a century ago? In 1859 one Samuel Smiles wrote *Self-Help*,

whose chief object . . . is to stimulate youths to apply themselves diligently to right pursuits—sparing neither labor, pains, nor self-denial in prosecuting them—and to rely upon their own efforts in life, rather than depend upon the help and patronage of others.

The volume consisted mainly of "potted" biographies which showed how eminent men had so applied themselves. It had a fantastic sale for those days (55,000 copies in five years); a 71st impression appeared in 1953, and a centenary edition, edited by Asa Briggs (London, John Murray), gives occasion for a feature review in the December 26 London *Times Literary Supplement*.

The *TLS*'s comment is most thought-provoking. It makes the point that most of Sam Smiles' imitators in the 20th century have been Americans; we boast by far the greatest number of authors who have hit upon the formula for success. From Dale Carnegie's *How to Win Friends and Influence People*, through Mary Pickford's *Why Not Try God?* and Norman Vincent Peale's *The Power of Positive Thinking*, down to the latest *Helpful Hints to Happy Harmony*—every one of the "self-help" books promises the achievement of a happiness which, the *TLS* wryly remarks, our wise Founding Fathers envisioned as something whose pursuit alone could be provided for in the counsels of men.

Both Sam Smiles and his modern counterparts have been accused of Pelagianism. This was the heresy preached by a fifth-century British monk, Pelagius, who held that man could reach his supernatural goal, the beatific vision, simply by using the natural means at his

disposal—human insights and ordinary human determination. In other words, it denied the necessity of God's grace for the attainment of a supernatural end. Now, in many of these American-authored books there is certainly a tinge of this ancient heresy, but, far more worthy of note, an even more insidious doctrinal divagation lurks in their pages. The *TLS* calls it "the Great American Heresy—the heresy which says of religion, 'It must be true because it pays.'" Religion is thus being used as an ingredient—even as a most important ingredient—in a formula for success. In other words, God Himself is being used as the One who always "comes through" with whatever is judged necessary for "successful living."

Perhaps the nub of the matter is best stated in this *TLS* observation:

Sam Smiles preached the gospel of success, but he did not make the mistake of confusing it with the Christian Gospel. If once you allow yourself to expect religion to pay in this world's coin, according to the rules of logic you must ultimately arrive at a position where you maintain that religion to be the highest which pays the biggest dividends.

But let us not huff and puff our indignation at those who thus make religion a pawn in the game of worldly success—at least, not before we ask ourselves whether or not the same charge can be leveled at us. What does religion mean to us? Why do we pray? We are Americans; we live in America's climate and are molded, to some extent at least, to its patterns. Are we, then, utterly untouched by the "Great American Heresy"? The next time you are at Mass, ask yourself: "Why am I here?" A sincere answer might go far toward revealing what religion really means to us—have we slipped somewhat into the heresy?

Protestants and Catholics in Germany

Avery Dulles, S.J.

GERMANY, the cradle of the Protestant revolution, is today a country of sharp religious divisions. The West German Republic is approximately half Catholic and half Protestant. About half the Protestants, in turn, belong to the Lutheran Church. The rest are mostly members of the so-called *Unierte Church*—which tolerates many colors of theology varying between Calvinism and strict Lutheranism. A small minority, finally, belong to the rigorously Calvinistic *Reformierte Church*. These three Protestant groups, taken together, are usually called “Evangelical” (*Evangelisch*). Alongside of them are the so-called sects, which are still small, but rapidly growing among the less educated classes. The recent growth of the sects has been spearheaded by American missionary groups, notably the Mormons and the Jehovah’s Witnesses. In the minds of German Christians today the most conspicuous religious cleft is not so much that between Protestant and Catholic as that between the “churches” (Evangelical and Catholic) and the “sects.”

The political events of the Hitler years brought about an unprecedented degree of cooperation between the churches. It became imperative for them to give united testimony against the un-Christian principles of nazism. Under the leadership of Barth, Asmussen, Niemöller and others, there was formed a loose alliance of Evangelicals known as the “Confessing” Church. During the war, numerous Catholic and Protestant religious leaders came to know and respect each other in exile, in the underground, and above all in the concentration camps. In this association most of them found a joy, inspiration and spiritual enrichment which they are today unwilling to abandon.

COMING TOGETHER

Since the war prominent theologians, Evangelical as well as Catholic, have voiced their conviction that the present divisions between Christians are clearly contrary to the will of Christ. They feel that prayer and patient labor cannot fail to point a way back to unity. Many believe that if Luther were living today, he would not discern in contemporary Catholicism those theological aberrations and practical abuses which occasioned the

tragic division of the 16th century. I have heard a number of Germans say that their country, as the land where the cleavage began, has a special mission to contribute to its healing. Intense efforts are being made in this direction by Evangelicals and Catholics alike.

One characteristic development, on the Evangelical side, is the large number of Ecumenical Institutes which have been set up by the theological faculties. Last summer I visited and worked at two such institutes—those of the universities of Münster and Heidelberg, conducted respectively by Prof. Ernst Kinder and Prof. Edmund Schlink, two of the leading Lutheran ecumeni-

cists. Each of these institutes has a library and reading room where one may find the most important Catholic, Protestant and Greco-Slavic writings on ecclesiology and controversial theology. In addition, seminars are held on themes of ecumenical interest. I attended several meetings of Professor Kinder’s lively seminar on the problem of “natural theology,” in which the views of a number of modern thinkers, both Protestant and Catholic, were carefully compared. I visited also Professor Schlink’s seminar on the theology of baptism. He expressed to me his conviction that baptism is of the greatest

ecumenical importance, since all the major religious denominations—with the single important exception of the Baptists—in practice acknowledge the validity of each others’ baptism.

On a more official plane, the Lutheran World Federation, acting on a proposal made at Minneapolis in 1957, has taken steps toward setting up an Ecumenical Institute on a world-wide scale. The four-man commission charged with the preliminaries includes two Germans—Bishop Dietzfelbinger of Munich and Prof. Peter Brunner of Heidelberg.

On the Catholic side, there has been a corresponding interest in Protestant theology. In January, 1957, following years of preparation, Bishop Lorenz Jaeger dedicated at Paderborn the Johann Adam Möhler Institute for the study of ecumenical questions. This center has already issued several books of high scholarly worth, and from it the important periodical *Catholica* is published. The present director, Father Albert Brandenburg, is a ranking authority on Protestant theology, and his writings are studied with keen interest by the Protestant theologians themselves. Bishop Jaeger of Paderborn is also the leading Catholic member of a

FIFTY YEARS



FR. DULLES, S.J., a frequent contributor to this Review, is pursuing graduate studies in Rome after a year of residence in Germany.

select group of theologians, Catholic and Evangelical, who meet semiannually for several days to discuss controversial questions. The next session, for example, will deal with the Christian doctrine of immortality. Prof. Hermann Volk of the University of Münster, an outstanding Catholic ecumenicist, is currently chairman of this group. I spoke with a number of participants, both Catholic and Evangelical, and they were unanimous in upholding the great value of these discussions.

Another important activity which has functioned under predominantly Catholic inspiration is the *Una Sancta*. A movement rather than an organization, it has properly speaking no officers or members. Its aim is to foster a lively desire for union among Christians, and to make progress in this direction through friendly contact, mutual understanding and united prayer. During the war Father Max Josef Metzger stirred up great enthusiasm for this movement. His loss, as a victim of the Nazi persecution, has been in a sense irreparable, but the movement has today a young and capable leader in the person of Father Thomas Sartory, O.S.B. From the Abbey of Niederaltaich in Lower Bavaria, Father Thomas edits the periodical *Una Sancta*, which contains articles on controversial questions, mostly by Lutherans and Catholics. Father Sartory also does a great deal of public speaking and writing. Each summer at Niederaltaich he organizes a sort of four-day retreat in which Catholics and Evangelicals come together for meditation, as he puts it, rather than for disputation, on the great Christian themes. This past summer the theme of the meeting was "the Lord's Supper and Eucharist."

I attended the Niederaltaich conference last August to see an example of ecumenical discussion as it is conducted by the *Una Sancta*. The theological papers came up to the high level which one expects from German scientific theology. And there was no attempt to minimize or bypass the points of disagreement. Father Alois Grillmeier, S.J., of Frankfurt, and Father Henry Fischer of Osnabrück, the two Catholic speakers, centered their talks about the sacrificial aspect of the Eucharist, which is precisely the point most controverted by the Protestants. Prof. Paul Althaus, the principal speaker for the Lutherans, maintained that the sacrifice-theory of the Eucharist, as taught by Catholics, is a theological construction without sufficient foundation in Scripture. He conceded, however, that the theory, as set forth in contemporary Catholic doctrine, in no way substitutes the activity of sinful man for the redemptive activity of Christ. In other words, he granted that Luther's charge of *Werkerei* would today be unfounded.

But the remarkable thing about the Niederaltaich conference, as I saw it, was neither the papers nor the public discussion, stimulating as these were. It was rather the informal conversation which took place among the participants during the intervals between meetings. There were about a hundred guests, some sixty Catholics and forty Evangelicals, rather more men than women, including some priests and ministers, a few nuns (both Catholic and Lutheran) and a great many lay people—religion teachers, catechists and theology students. Under the gracious welcome of Father

Heufelder, the Abbot, all were made to feel completely at home in the large and ancient abbey. At table and while strolling about the quiet grounds, people tended to form interdenominational clusters. The discussion was earnest, but always charitable. There was no unwelcome proselytizing, nor did I have the feeling that the members of either group were shocked or weakened in their faith. While facing honestly the fact of religious division, they did not allow it to prevent an objective, unemotional discussion of agreements and discrepancies. On each side I noted an earnest desire to learn how the other group really understood the Christian message.

SPIRIT OF UNDERSTANDING

Although my observations of Protestant-Catholic relations in Germany were brief and fragmentary, I was deeply impressed by the progress being made. Many ghosts have been laid low by the simple process of acquiring first-hand information about the adversary. There has also been considerable mutual influence, to the advantage of both Protestants and Catholics. Lutherans in Germany today are remarkably open to Catholic positions on many points. For example, many of them teach a doctrine of justification substantially in agreement with the Council of Trent. They are ardently debating within their own ranks the questions of episcopal authority, validity of ordinations, the efficacy of the sacraments, the sacramentality of confession, etc. There is one small but conspicuous group of Lutheran theologians (known as the "Sammlung"), who hold that the Roman primacy, in some form, is an essential ingredient of a full and orthodox Christianity.

Catholic theologians, likewise, have profited from person-to-person contact with the Evangelicals. They have learned much, for instance, from non-Catholic biblical scholarship. And they have been forced to reflect more deeply on many elements in their own faith. Why is it, for example (as one Catholic theologian expressed the question to me), that to non-Catholics the Scriptural principle does not appear to be functioning within the Church? Or why does our doctrine of papal infallibility, or our Mariology, appear scandalous and un-Christian to so many non-Catholics? Unless we understand the point of view of our questioners, we cannot give a satisfying answer. As a result of having to explain his faith to the Protestant, the Catholic theologian gains a fuller understanding of his own position, and becomes better equipped to herald the gospel to the contemporary world.

The German forms of Protestant-Catholic encounter cannot, of course, be bodily transplanted to American soil. A meeting such as that held at Niederaltaich would at the present time be inconceivable, or at least imprudent, in America. We must work out our own forms of encounter, adapted to our own traditions and religious situation. There are at least two presuppositions for any fruitful encounter. First, we must not accept the fact of religious division with fatalism, as though it were inevitable or willed by God. Rather, we should gear our hopes to the prayer of Christ that His follow-

ers "may be perfected in unity" (John 17:23). Not till we Christians are united in faith and worship can we properly fulfill our mission toward the non-Christian world. Secondly, it is imperative that Protestant and Catholic theologians take each other's thinking seriously. They must make the effort to read and understand each other's work. We can greatly profit from one an-

other's help in exploring problems of common concern. And even where we cannot agree, it will help immensely to find out exactly where the root of the disagreement lies. Our personal search for wisdom, a sound apologetical method, and charity toward our separated brethren all demand that we take such an approach.

Mikoyan's Merchandise

Herbert Bratter

THE SOVIET UNION'S No. 2 political leader, Deputy Premier Anastas I. Mikoyan, has been paying us a personal visit, traveling from city to city and meeting not only Government officials but many influential businessmen and leaders of group opinion across the country. The precise objectives in Washington of Moscow's top "businessman" we do not know, although one has the initial impression they are more political than economic. But outside Washington this durable Armenian Bolshevik has been spreading his wares attractively.

Thus in addressing business and professional men at the luncheon given him by the exclusive Union Club of Cleveland, Khrushchev's colleague spoke of mutual friendship and peaceful coexistence, which are truly desired by the people of both great nations. Adverting to the horrors of modern war, he made a strong plea for more trade between the United States and Russia. "You don't trust us enough. It is a fact that we have something to buy from and sell to each other," he told the businessmen. "We want to trade earnestly and trade well—to get as high a price as we can for the goods we sell and pay as low as we can for the goods we buy."

Obviously our visitor is conscious of the widespread belief here and in other Western countries that Russia has been dumping aluminum, tin and other commodities on world markets regardless of cost or value and perhaps "with malice aforethought." That many Americans and others "don't trust us enough" to clear the way for large-scale trade is also a fact. Referring to Mr. Khrushchev's commercial blandishments delivered in his letter to President Eisenhower last summer, Henry Ford II harshly stated: "I wouldn't trust that so-and-so any farther than I could throw this office building." Considering the age and intensity of the Cold War, Mr. Mikoyan's effort to create a better understanding is likely to have some rough sledding.

Without desiring to put stumbling blocks in the path of any effort to mitigate the Cold War, we may none the less find it useful to point out some of the reasons

why businessmen do not trust the Communists enough and to indicate some of the drawbacks to the trade enticements now being held forth.

Our businessmen have only one objective in trading: to earn as big a profit as they can—a profit in money to be distributed to their stockholders. With the Soviets the economic profit is always secondary to political gain, whether international, domestic or both. To the Kremlin, as has been amply demonstrated over the years, international trade is just another and important instrument of Communist policy. Sales and purchases are pawns on the world's chessboard, to be used as political policy requires. Hence a smaller country or an individual company, however large, which gets into the position of becoming dependent on the continuity of its business with the Soviet giant is in a precarious position. The USSR may decide for many reasons to cut off the trade.

TRADE AS A WEAPON

Numerous examples exist of the feast-and-famine aspects of trading with the Soviets, with or without trade agreements. Some statistics selected almost at random are illustrative. Between 1947 and 1953 Russia's purchases from France were kept down by the Kremlin's disapproval of French political trends. In 1947 Russia bought only \$105,000 worth of French goods and in 1949 only \$600,000 worth, although its imports rose to \$2.6 million in 1950. It was Stalin's policy to punish Europe by not buying there. But after Stalin's death in 1953 this policy was reversed and imports from France climbed to \$16 million that year and \$31 million in 1954.

Russian imports from Yugoslavia show how that country was punished for its independence. These were some \$28 million in 1947, \$45 million in 1948, \$9.5 million in 1949, and for the next several years, nil.

Iceland's domestic policy, which displeased Russia, shut Iceland off from Russian markets for years on end. Then Iceland became a NATO naval base, which somehow stimulated Russia's appetite for Iceland herring and for the information that could be picked up by sending in trading vessels. So, after four years of no imports from Iceland the Soviets in 1953 imported \$5.5

MR. BRATTER, a Capitol Hill correspondent for Banking and for the Washington Sunday Star, makes the Mikoyan visit the occasion of his first AMERICA article.

million worth of goods and in 1954 more than \$6.5 million worth.

South American sales to the USSR have also experienced abrupt changes. Argentina sold the Soviets \$9.7 million worth of goods in 1947, \$21,000 [!] worth in 1950, only \$8,000 worth in 1951, \$6,000 worth in 1952—but in the next year \$11.3 million worth. Such fluctuations are not necessarily the result of politics, but may reflect the inadequacies of Soviet goods, the frustrations of dealing with a big bureaucracy and other causes.

But the sudden changes due to political considerations in Kremlin policy are a constant threat. In Finland only recently we have seen a Government, whose composition the Russians did not like, toppled by Soviet economic pressure. When Iran joined the Baghdad Pact, we saw Russia abruptly end its rice buying and transfer its patronage to Burma. When Israel displeased Moscow by invading Egypt, Moscow's oil-trading organization, Nefteexport, broke its contract to deliver oil to two Israeli firms, whose only and futile recourse was to appeal to the Soviet Foreign Trade Arbitration Commission, which, of course, rejected their complaint.

Congressional committees in Washington have compiled long lists of political pacts broken by Russia. Ex-President Truman has often referred to Russia's repeated disregard of its solemn political obligations. But in Russia Adlai Stevenson was told that the USSR has never broken an economic agreement. Perhaps the catch here is that Russian trade agreements contain a proviso that the agreements are merely expressions of intent subject to cancellation unilaterally. Soviet trade-agreement announcements make eye-catching headlines at the time, but when later they fall far short of the announced intentions it doesn't make the news.

PATENTS CAN BE STOLEN

Patents are another example of the difference in Soviet and Western thinking. The Russians do not regard patent protection as the inalienable right of an inventor. Indeed they are not the only ones to hold such views. Various other countries require a patent to be used within a certain time after registration, after which time the registrant, if he has not used it in the country concerned, loses his protection there.

But in Russia very often a patent is stolen right at the outset. Russia is not a signatory of the international patents convention. Sometimes, if it suits Moscow's purpose, Russia pays the owner a royalty. On other occasions Russia imports one or two pieces of equipment, has it taken apart and studied, and then proceeds to manufacture it in Russia without even

informing the true owner. For instance, during the Korean war we captured made-in-Russia earth-moving equipment which was copied without permission from machines made by the Caterpillar Tractor Co.

A company or an industry engaging in trade with Russia may put itself at serious disadvantage if the trade is large. Consider trade involving sale of manufactured products of such size as to require plant expansion. If the trade is suddenly cut off, the new plant capacity may become idle surplus. This has happened in the case of Finland's prefabricated-housing industry, which for a time enjoyed a large market in Russia. Russia is so large that a shift in trade that causes hardly a ripple in Russia's economy can be disastrous to a foreign industry dependent on that trade. The shift may result from changes in the Kremlin's foreign policy or merely from the gyrations and mistakes of planning in a Communist state.

We ourselves experienced the effects of politically-motivated trade gyrations in the early 1930's when Stalin "punished" us for our charges of Soviet dumping. Whereas in 1931 Russia bought here a billion rubles worth of goods, in the next two years it bought only 139 and 73 millions worth, respectively. But when FDR recognized Russia, trade climbed back again.

When in 1954 Australia gave asylum to the defecting diplomat Petrov, the Kremlin in its fury instantly ended its large buying of Australian wool and did not resume purchases for several years.

"We value trade least for economic reasons and most for political purposes, for promoting better relations between countries," Khrushchev has said. But the record suggests that Russia sells its products for other reasons than to create good will toward Moscow. A practical reason is to create buying power abroad, i.e., the wherewithal to pay for something else. When this is the motive, the price accepted for Soviet goods is the best that can be obtained, regardless of cost. Aluminum and tin sales last year were cases in point, although they did not produce as much good will for Russia as Mr. K. might have wished. Tin and aluminum producers in Malaya, Bolivia, Indonesia, Canada and elsewhere felt no surge of benevolence toward Russia on that occasion.

Continuity of trade is of prime importance to every businessman, whether it be continuity of a source of supply or continuity of a customer. But to the planners and policy formulators in Moscow continuity is something expendable when policy shifts. The president of the Federation of British Industries had this in mind when he said a few years ago:

Few, if any, of us would put up an expensive new plant or building to cater for trade with countries where initial orders may never be repeated, regardless of the price, regardless of the value we may offer but simply on political grounds.

Mikoyan's pleas for more trade echo the wishes of Russia's Government, as set forth at great length in Khrushchev's letter to Eisenhower, offering to buy "several billion dollars worth" of U. S. equipment, provided we are willing to finance it with credits. Khrushchev said Russia wants machinery of various sorts:



chemical, medical, gas, refrigerating, air-conditioning, cellulose and woodworking, textile, leather, footwear, food-processing, automatic packaging, TV, hoisting and transportation—and patents. The credits, he says, would be paid off over the years with shipments of ores, metals, alloys, minerals, certain chemicals, furs, cellulose and paper goods, etc.

The President replied that ample commercial facilities exist to finance Russian purchases with short-term credit. He might also have pointed out that Russia's supposedly big gold stock could be used to buy here. Russia reputedly has the world's second-largest gold hoard in the world.

What the President conspicuously did not mention is the fact that Russia still has not settled with us its World War II Lend-Lease debt. Of the many billions of such aid given Russia during the war, on VJ-Day an estimated \$2.6 billions of civilian-type items were still on hand or in the pipeline. Russia has offered us \$300 million to wipe off that 1945 debt. We in turn have offered to accept \$800 million. And there the matter rests.

The USSR has tried to hit us for government loans before. In 1945 Stalin sought \$6 billion here, but was turned down. A subsequent 1945 request for \$1 billion of credit also came to naught. So Russia's credit standing is not high in Washington. Nor is it any stronger in Wall Street. Under the Johnson Act Russia is precluded from borrowing there until its prewar debts are cleared up.

Private commercial credits to Russia might be hard to collect, were Russia ever to change the policy of friendly coexistence now proffered by Mr. Mikoyan. In a deal between an American firm and Amtorg, Russia's trading firm domiciled in New York, in case of default by Amtorg, the matter might be brought before an American court. But in a deal made with Moscow directly, the U.S. firm would have recourse only to the Soviet courts and tribunals.

RISKS FOR PRIVATE BUSINESSMEN

In trading with Russia, private firms are at another disadvantage. Soviet market information is a state secret. Results of foreign trade are not announced. Foreign traders must hence compete in the dark, on guesswork and hearsay. Moscow, with all the cards in its hands, may maneuver them into deals less advantageous than otherwise would be the case. Certainly this is one way to "pay as low as we can for the goods we buy."

While the Soviets have large business staffs operating abroad, they do not reciprocally allow foreign businessmen to live in the USSR and so keep an eye on the market. Only a limited number of screened foreign technicians are admitted in special groups from time to time. Here again, our businessmen are handicapped.

The monopolistic Soviet Ministry of Trade can easily discriminate against a trading partner by manipulating prices or withholding certain items from trade. Prices in the USSR are determined by the bureaucracy, and there is no evidence that cost of production is a major

consideration. To the exporters of Russian goods the cost of production is no more a consideration than is, to the military man, the cost of the ammunition he is firing.

Following Mikoyan's first Washington visit early this month, the Government appeared concerned lest the wily Armenian sell American businessmen "a bill of goods." In official circles newspapers accordingly were informed that:

1) The USSR may be expected to halt any program of buying American chemical machinery, such as it is seeking, once it has enough prototypes to copy.

2) The USSR can't be counted upon to pay royalties on equipment and processes whose secrets it has learned.

3) There is relatively little demand here for products obtainable from Russia. Hence, the possibility that Russia could repay several billion dollars of credits, as sought by Khrushchev, is rather remote.

4) Russia itself cut off exports to us of manganese and chrome ores in 1947 and 1948, but American importers, having since become India's customers, consider the latter country a more reliable source and are disinclined to go back to Russia for these items.

5) There has been no sign of relaxation in Russia's goal of self-sufficiency—a fact which does not augur well for substantial and continuing trade relations.

Last fall a Commerce Department release analyzed Khrushchev's trade proposal as an effort to get us to help Russia "bury" us. "Instead of the several billions of dollars [of trade] mentioned, actual purchases from the United States would not likely exceed some tens of millions of dollars." The free export to Russia of major equipment and technical data accompanied by technical personnel to set up the installation is hard to envisage at this time.

Modern equipment and technology have strategic importance. A gasoline plant can produce aviation fuel; fertilizer factories can make explosives. Plastic suitable for innocuous squeeze bottles and packaging can be used in proximity fuses and military communications wire, the Commerce Department pointed out.

The barriers to commercially motivated trade between us and the USSR are many and serious. The prospect abounds in risks not normally encountered in business. In considering these risks we are not dealing with the theoretical, but with actual experience of foreign traders. A great deal of factual information on this experience gathered from all over the world is readily available to the businessman who will consult the Government's trade experts in Washington.

Friendly commerce between East and West can make an important contribution to world peace, but it should be founded as much as possible on mutual business interest. Whether such trade can flourish when it is conducted by either or both of its participants as an instrument of political policy subject to sudden shifts, the world has yet to discover.

State of the Question

LETTER FROM A DISAPPOINTED FOREIGN MISSIONARY

A Catholic missionary in a small Central American town writes to tell of the disedifying tactics used there by certain rival American missionaries. Noting that such tactics would never be used against fellow Christians of another church here in the United States, he pleads for a return to good old American fair play.

WE AMERICANS are proud that we can hold divergent opinions without sacrificing mutual respect. This is especially true in the field of religious belief and practice.

I have, for example, a high regard for Lutherans. I grew up in Wisconsin, where the Lutherans are numerous, well-organized and devout. My memories go back to the bitter days of the Al Smith campaign, to a time when I found sympathetic understanding from my Lutheran friends. In other sections of the country, I feel sure, others have had much the same experience.

But somehow this high-level relationship between Protestants and Catholics has been lost sight of by the missionaries who are competing for converts down here in Latin America. On a recent visit back to Wisconsin, I pointed out this sad development in an interview which was published in the *Milwaukee Journal* on October 25, 1958. My thesis was that after 13 years in Latin America, I have been forced to conclude that Protestant missionaries appear far more eager—and successful—in making anti-Catholics than in making real Protestants. I honestly feel that the general-ity of U. S. Protestants would disown the bitter zeal of their coreligionists in Latin America.

My contention in that interview was challenged by the representative of a Protestant group which maintains missions in Honduras, where I and my American Catholic missionary brothers are working. Two weeks before I was challenged, however—and without my knowledge at that time—an incident occurred in my parish of Yoro, Honduras, which epitomizes the very tactics I had deplored in my interview.

On a Sunday morning, as my people were on their way to Mass, a recording blared out over the public address system of the Protestant mission. The en-

tire town could not help hearing the blast, which told how a Catholic priest had refused to baptize a dying child because the mother was too poor to offer the stole fee.

Anyone who has the slightest familiarity with Catholic practice in Honduras knows that the child's parents are never expected to give the stole fee at baptism; that duty falls to the godparents. Thus the preliminary observation on the pathetic story that was broadcast throughout our village is that it was garbled, to say the least.

But suppose that the basic contention were true, that a baptism had been refused for a money motive. As a tactic for conversion, publicizing that fact just turns Latin Americans away from



baptism—and all religion. This is hardly a conversion process. Still, it is the approach of many Protestant missionaries in Honduras. Moreover, their zeal for destruction is many times not paralleled by any apparent zeal for constructive teaching.

The harmfulness and the fundamental dishonesty of such tactics are becoming more and more apparent. At the beginning of last November, the Ca-

nadian Council of Churches held its biennial meeting in Winnipeg, Manitoba. Dr. Ernest E. Long, chairman of the Council's Department of Ecumenical Affairs, stated in a report, which the Council adopted, that aggressive Protestant missionaries have caused religious unrest in Colombia. What he said of Colombia is certainly true of Honduras:

For our [the Council's] part, we must be discriminating in our judgment regarding sectarian activities, refusing to confuse unethical and unjustifiable aggressiveness with the true missionary spirit.

The report stated further:

It also seems true that some of the sectarian groups have pursued methods of proselytism in the most strongly Roman Catholic areas in such a way as to invite trouble.

The Canadian Council's report merits praise as an appeal for perspective in a delicate controversy which is not without international political overtones. It merits praise also—and primarily—because it urges that interfaith relations be as honest and as fair in Latin America as in the United States and Canada.

Catholic spokesmen here in Honduras have repeatedly insisted on charity toward those of other faiths. The better-informed Latin Americans realize that they are not dealing down here with the type of Protestant most common in the United States, but that the principal offenders are zealots from small sects, whom their Protestant brethren in the United States would like to disown. The ordinary people, however, do not know this.

One such appeal to Catholics to have true charity toward Protestants appeared recently in a periodical, *Miles Christi*, published by the Latin American Bishops' Council (CELAM) and distributed all over Latin America. The March, 1958 issue of that periodical reminded Catholics that "it is never right to insult Protestants nor knowingly to molest them by word or deed. . . . [We need] charity and kindness. . . . We should avoid as futile all polemics. . . ."

Thus earnest appeals have been made for charity and restraint among those who preach the Gospel. Certainly, those who preach Christ should exemplify in their conduct the counsels of their Master. (REV.) WILLIAM J. BRENNAN
Yoro, Honduras

BOOKS

1933's Stirring "Hundred Days"

THE COMING OF THE NEW DEAL

By Arthur Schlesinger Jr. Houghton Mifflin. 669p. \$6.75

This is the second volume in Schlesinger's projected study of "The Age of Roosevelt." In it the author recaptures and portrays in a brilliant panorama the first efforts (1933-1934) of the new Government to revive the American people, bankers, businessmen, farmers and laborers, from the paralytic shock of the great depression.

It is the fascinating and dramatic story of the first "hundred days." It is an account of an unparalleled Governmental intervention in the American economy under the leadership of a man who knew neither fear nor despair and who was willing to act in an emphatic, bold and positive manner to raise the sights of Americans, to put food in their stomachs, give them hope, preserve their sense of human dignity and start them on the road to recovery.

Following a sketch of the "Bank Holiday," the author describes in rapid succession the genesis and activities of the numerous alphabetical organizations. The AAA had a calming influence on the farmers' revolt. The RFC and HOLC stimulated credit and preserved individuals' homes. The WPA, CCC and TVA removed millions from the depressing dole lines and released their creative powers to build a new and better America.

With the Government doing for the people the things they could not do for themselves, the wheels of industry began to turn and the campaign of the "Blue Eagle" transformed "the popular mood from despair to affirmation and gave the people new confidence in their capacity to work out their own economic salvation."

By 1934 the New Deal with its new leaders, Johnson, Ickes, Richberg, Moley, Tugwell, Morgenthau, Hopkins, Wallace, Frank (sometimes derisively called the "Brain Trusts")—visionaries and starry-eyed academicians) had produced a new order—and it was alive and working for the nation.

Some of the New Deal experiments, it is true, were not successful. This would be true of the "commodity dollar," "subsistence homesteads" and "urban redevelopment." Some, such as

the WPA and the CCC, were meant to be temporary. Others, however, have proved their lasting worth. In this group may be found RFC, TVA, FDIC, SEC and NLRB. In the opinion of the author the NRA accomplished "a fantastic series of reforms. . . . It introduced the principle of maximum hours and minimum wages; it abolished child labor, made collective bargaining a national policy and set a new standard of economic decency in American life." These reforms, together with others like social security, unemployment insurance and old age pensions, made it clear that America in her economic recovery had not, and would not, betray her esteem for the dignity that was man's.

In the final chapter the author attempts to analyze and evaluate F.D.R.'s personal, executive and leadership abilities as manifested in his supervision of the agencies, his control of Government, his dealings with Congress and the people and in the dynamics of New Deal decisions. In this analysis, heavily weighted in Roosevelt's favor, Mr. Schlesinger eventually collides with the same enigmatic and bewildering personality encountered by other loyal devotees of the Hyde Park proprietor. That he was a great leader is not a matter for discussion with the author.

ARTHUR A. NORTH

New World-New Look

THE ROMANCE OF NORTH AMERICA

Ed. by Hardwick Mosely. Houghton Mifflin. 445p. \$5

Few readers of this volume will find difficulty in agreeing with its editor that: "Yes, North America is a remarkable continent." So, too, of course, are the other continents, but the galaxy of 14 authors who have contributed to this symposium have, in the main, supported the editorial claim successfully and well. One must remark, however, anent these contributors, that it is always irritating to read on the dust jacket about the "brilliant contributions from 14 distinguished writers." Assuredly, not all are brilliant, though each reveals competency; assuredly, too, not all are distinguished writers, though some like

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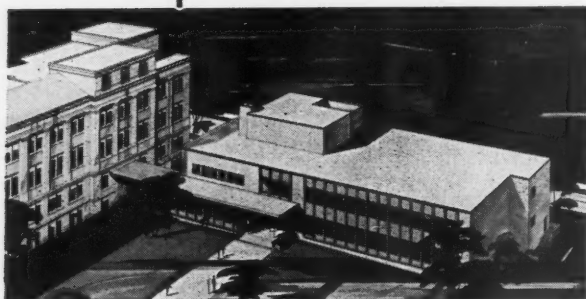
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KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences	FS Foreign Service
AE Adult Education	G Graduate School
C Commerce	IR Industrial
D Dentistry	J Relations
Ed Education	L Journalism
E Engineering	M Law
	M Medicine

Mu Music	N Nursing
P Pharmacy	S Social Work
Se Science	Sy Seismology
Station	

Sp Speech	Officers Training Corps
AROTC Army	NROTC Navy
AFOTC Air Force	

De Voto certainly are. Would it not be better to introduce worth with humility and let the reader judge?

Preston James gives a solid, lucid, but distinctly non-brilliant introduction to the volume with an essay entitled "The Nations of North America." Then follows the symposium, which is to treat of the "cultural, economic and political development of man's most successful continent from prehistoric times, culminating in vivid descriptions of the continent as it is today." After a solid historical view of Canada, Alaska (a good briefing on our "49th") and Mexico (one could argue over certain sweeping statements about the Church there), the reader gets ten separate essays which concern every part of the United States. Most of the contributors follow a logical approach, explaining first the lay of the land and then implementing it with historical overviews, the place of the section in the modern American story, and so on.

Star does differ from star, especially in a literary galaxy. Perhaps this is why I thought that Bernard De Voto on New England and Wallace Stegner on the Rocky Mountain West were outstanding. "Old pros" generally deliver! And, although some of the sections have a bit more of the sag than of the saga, it may be freely granted that the entire volume is quite creditable and worthy of interested perusal. One could hardly think of a more painless method of becoming acquainted with much in little. Finally, Scott O'Dell's "California" seems cast too much in the Los Angeles mold: all of California is, like June, busting out all over!

JOHN BERNARD MCGLOIN

LAND OF GIANTS: The Drive to the Pacific Northwest, 1750-1950

By David Lavender. Doubleday. 468p. \$5.95

This is a two-centuries-long narrative of the history of the Pacific Northwest divided into six books. The first two introduce the efforts by sea and land to discover an easy passage across the continent and recount the resulting fabulous development of the fur trade. There follow two books on migration to the Oregon country and the almost concomitant wars between the pioneers and the natives. A fifth book treats of modern developments in agriculture, mining, lumbering, hydroelectric power and irrigation. The final book is a prognosis based on a brief survey of lumbering, fishing and water-development projects in the region.

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Though his work is devoid of scholarly apparatus, wanting in conventional chapters and based exclusively on secondary materials, the author has given us a good factual narrative. It opens with Drake's exploits on the north Pacific coast and closes with the latest developments of hydroelectric power on the Columbia river and its tributaries. The Russians, Spaniards, British and Americans, as well as numerous Indian tribes and chiefs, play their parts. So, too, do borderers, lumber barons, mining promoters, transportation kings, farmers, tradesmen and Wobblies.

Nor are missionaries overlooked. The Protestant missions are treated at very great length; the Catholic missions, certainly of equal importance in the growth of the Pacific Northwest, are dismissed with a few lines. This short-changing is all the more flagrant since no phase has been neglected in the phenomenal transformation of the region since Gray crossed the bar of the Columbia in 1792 and found an Indian subsistence economy along its banks.

The narrative, which follows the usual chronological order, is smooth and compelling, and it is learned enough to satisfy the student and yet

popular enough to delight the layman. The mistaken reference to Brig. Gen. H. W. Bowman as "Governor Bowman" on page 446 is an unfortunate slip. The bibliography, topically arranged, is adequate in secondary works; the maps are illustrative of the text; and the index is complete. *The Land of Giants*, in sum, is highly recommended. W. L. DAVIS

Picking the Paperbacks

JOY OUT OF SORROW, by Mother Marie des Douleurs (Newman. 169p. \$1.50). These inspiring conferences, which were given to her Sisters by the foundress-prioress of the Congregation of Jesus Crucified, an order for the sick and handicapped, are wonderful meditations on how to accept the gift of suffering with love and understanding for God's greater glory.

RELIGION IN AMERICA, ed. by John Cogley (Meridian. 288p. \$1.45). The stimulating essays in this book, based on papers given at a seminar on Religion in a Free Society sponsored by the Fund for the Republic, represent a cross-section of religious thought, Catholic, Protestant and Jewish. Eleven dis-

Our Reviewers

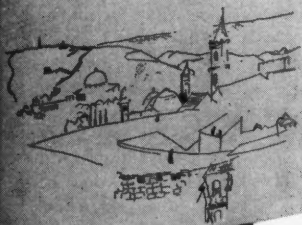
Ten years of teaching government and constitutional law preceded the appointment of ARTHUR A. NORTH, S.J., as dean of the Graduate School, Fordham University.

JOHN BERNARD MCGLOIN, S.J., associate professor of history at the University of San Francisco, is currently at work on a history of the Jesuits in San Francisco. W. L. DAVIS, S.J., is professor of history at Gonzaga University, Spokane, Wash.

tinguished thinkers honestly and intelligently discuss religious pluralism.

THE SCOPE AND NATURE OF UNIVERSITY EDUCATION, by John Henry Cardinal Newman (Dutton Everyman. 237p. \$1.25). Cardinal Newman's lectures, given in Dublin while he was rector of the Catholic University, eloquently attest to his conviction that students should be thoroughly formed intellectually as well as firmly grounded in knowledge of their Catholic faith.

RAYMOND ETTELDORF
THE
CATHOLIC CHURCH
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A CONCISE TREASURY OF GREAT POEMS, ed. by Louis Untermeyer (Pocket Books. 563p. 50¢). A splendid anthology of English and American poetry from Chaucer to Dylan Thomas. The poems are prefaced by a commentary that illumines both the poets and the poems.

THE ROOTS OF HEAVEN, by Romain Gary (Pocket Books. 389p. 50¢). This Prix Goncourt prize novel is a brilliant tale of adventure in French Africa, with philosophical overtones about the nature of man that never impede the swift flow of action and intrigue. Vivid, poetic, with a sensitive feeling for the complicated issues that beset our day.

A WALKER IN THE CITY, by Alfred Kazin (Grove Press. 176p. \$1.45). A lyrical account of the author's growing up in a Jewish section in Brooklyn. Sensitive to life's colorfulness, with a rich appreciation of its joys and sorrows, the author evokes the excitement of a poetic response to every facet of day-to-day living in a city neighborhood that was a community.

THOREAU, by Henry Seidel Canby (Beacon Press. 508p. \$2.75). A splendid, definitive biography of the complex individualist whose influence upon the world of creative thinking is still profound. An authentic American genius is wonderfully delineated by an understanding student of the great thinker and naturalist.

POCAHONTAS OR THE NONPAREIL OF VIRGINIA, by David Garnett (Double-day Anchor Book. 306p. 95¢). A most artistic reconstruction of the life of America's famous Indian heroine. The dramatic tale of the Jamestown colonists and the primitive life of the Indians come alive with a deeply moving sensitivity and understanding.

HELEN DOLAN

THEATRE

AGES OF MAN, presented at the 46th Street Theatre by Jerry Leider, is a one-man show in which John Gielgud

recites bravura passages from Shakespeare, including some of the sonnets. Your reviewer can only say that Mr. Gielgud is offering an experience that no one with an ear for the beauty of our language would want to miss.

J.B. This intellectual drama by Archibald MacLeish cannot be adequately or fairly discussed after observing a single performance. A fair appraisal would require at least a second visit to the Anta Theatre or a beforehand reading of the play in its published form. Since your reviewer has performed neither chore, the following comment on the play is conditional.

The drama is a modern version, or parallel, of the magnificent Old Testament story of Job. The title character is a modern businessman who has been as fabulously prosperous as his biblical prototype and who, like him, attributes his prosperity to his right living and trust in the Lord. When misfortune comes, he is no less steadfast in his faith than the ancient squire whose holdings in land and cattle were comparable with the modern King Ranch. We assume, of course, that J.B.'s wealth consists of blue-chip securities and control of holding companies rather than Job's acres and herds. In material prosperity Job and J.B. are identical twins, and their misfortunes are similar in the tragic loss of their children.

There is a difference, however, in the telling of the story. The Old Testament narrative is dramatic while the play is mainly a dolorous tale of suffering. True, the dialog has a dignity commensurate with the seriousness of the theme, but it inevitably suffers in comparison with the majestic English of the Bible. The biblical drama is reduced in stature and diluted in spirit in the MacLeish version. Mr. MacLeish is at his best in modernizing the humor of the story. J.B.'s comforters, for instance, are a Marxist, a Freudian and a Fundamentalist parson, offering advice that is no more satisfying to J.B. than analogous counsel was to Job.

The play has three excellent performers: Raymond Massey as God, Christopher Plummer as the Devil and Pat Hingle as J.B. The role of J.B. is extremely difficult and exhausting. How Mr. Hingle's voice can recuperate between one performance and the next is a mystery.

Boris Aronson and Lucinda Ballard designed the scenery and costumes. The production was directed by Elia Kazan—hardly the best choice for projecting the mood of a religious theme. Alfred de Liagre Jr., is the producer.

America • JANUARY 24, 1959

Preceded by *Heloise and The Power and the Glory*, J.B. is another advance from secular toward spiritual drama, lifting our eyes from our navels to the horizon.

THEOPHILUS LEWIS

MUSIC

The year of our Lord 1959 claims its share of musical anniversaries, the two most notable being the tercentenary of the birth of Henry Purcell (1659) and the bicentenary of the death of Handel (1759). It seems especially fitting that these two giants be commemorated in the same year, for together they span a century of British music at its finest. Major musical organizations in our country have announced their intention of paying special homage to Handel by presenting concerts or festivals of his music. In case there is anyone who has not yet heard the oratorio *Messiah*, he will have adequate opportunity to do so this year. But, alas, most of the other oratorios and the numerous operas will probably repose undisturbed in their places on library shelves.

New Handel Album

Few composers have devoted themselves as energetically and optimistically to their profession as Handel did. Yet his tireless occupation with the composition and performance of his music carried with it this inevitable consequence, that much of his work is conventional and hastily constructed. Not even his almost inexhaustible talent for beguiling cantabile melody can cover this defect. From the point of view of consistent inspiration, he must yield the palm to Bach, who was his exact contemporary.

As happens with great men, a colorful legendry has grown up about Handel's name. The story concerning his fabulous skill at the harpsichord is my favorite. While performing on the keyboard at a masked ball in Venice in 1707, so the tale goes, he attracted the attention of Domenico Scarlatti, another virtuoso of renown, who exclaimed: "That must be either the famous Saxon or the devil himself!"

Though Handel had his quota of the disappointments that plague men of action—failures and financial setbacks, as well as the jealousies of professional and political competitors—the dominant impression he has left upon history is that of a towering figure who, undaunted, seems a perfect replica of Seneca's ideal man, "looking down upon other men from a higher plane, and

viewing the gods on a footing of equality."

The bicentennial year has been greeted by a unique album, a set of the master's first six organ concertos, performed by E. Power Biggs on an instrument designed and played by Handel himself over two centuries ago. The intriguing story of the search for an authentic organ is told by Mr. Biggs in the album booklet. Orchestral accompaniment is provided by members of the London Philharmonic. An excellent blend is achieved between soloist and players. Since British organs of the period had no pedals, there is a pre-

dominance of treble sounds, but this is not to be taken as a defect. Excellent stereo balance has been reproduced by the technicians (two Columbia LP's).

Segovia's Fiftieth

Fifty years ago, Andrés Segovia, aged 14, made his first public appearance as a guitarist in Granada. Since that recital, he has given concerts on virtually every continent, and has raised the comparatively frail voice of the classical Spanish guitar to a place where even serious composers must stop and attend. Men like Falla, Villa-Lobos and Ibert have penned music for him, and

CATHOLICISM & PSYCHIATRY: DO THEY CONFLICT?

"No," says Jesuit Father William J. Devlin. Catholicism and psychiatry *can* work together.

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he has personally enlarged the guitar repertoire by numerous transcriptions of music ranging from Bach to Ravel. To honor his jubilee, a three-LP Decca set has appeared, containing hitherto unrecorded solo items, two works for orchestra and guitar, an impressive illustrated booklet with an excerpt from the autobiography, and so on. A fine presentation, indeed.

Chopin and Rubinstein

In all probability, Artur Rubinstein could have made a career by performing only the works of Chopin. Certainly Chopin has left enough music to keep any player occupied for a long time, and Rubinstein's mastery of this repertoire, ranging from salon-style pieces to the études, has been a matter of public knowledge since the 1930's. Last month a rather startling proof of it came in the form of a gigantic Victor album, containing the complete polonaises, nocturnes, waltzes, impromptus and preludes. The especially satisfying feature in Rubinstein's playing, as Irving Kolodin has noted, is that he manages to find "a middle way between sentimentality and objectivity." Played with such intelligence, the music can by reason of its originality and wide poetic content impress even the most critical 20th-century listener.

FRANCIS J. GUENTNER

THE WORD

You know well enough that when men run in a race, the race is for all, but the prize for one; run, then, for victory. Every athlete must keep all his appetites under control; and he does it to win a crown that fades, whereas ours is imperishable (I Cor. 9:24-25; Epistle for Septuagesima Sunday).

At least three times in his letters Paul of Tarsus employs the figure or image of the racecourse. He is not thinking, it need hardly be said, in modern equine terms; the contest he has in mind is the footrace between athletes. The radically oriental city of Tarsus was sufficiently Hellenized to have a theater or stadium of sorts for athletic events, and it is evident that young Saul witnessed both the fleet races and the savage boxing matches which the Greeks of his day so thoroughly enjoyed. Indeed, Paul seems to know a thing or two about the athletes themselves and their mode of keeping in condition.

The Apostle's present use of this

image of the games (he mentions both the runner and the boxer) is interesting. It appears that the volatile Corinthians had begun a flirtation with an attractive little heresy that has appeared more than once in the history of the Church and which has had more than one alias: Perfectionism, Catharism, Albigensianism, extreme Calvinism. The basic notion is always the same and always appealing: Now that I have been baptized, I am holy; now that I am holy I can do no wrong; now that I can do no wrong, I may do as I please. A detached observer might surmise that such a theory, ingenious but also ingenious, might lead anywhere. Historically, it did.

To this remarkable trend or suggestion St. Paul responds vigorously, pointing to the fierce exertion of the athlete for the winning of his particular contest. There seems to be a triple implication in what the Apostle is here saying. First, the athlete, if he is to win, must make a sharp, persevering and perhaps prodigious effort. Next, the athlete will be both completely attentive to the goal—no mistaking the finish line!—and seriously systematic in his striving for it. Finally: *Whoever contends for a prize has to practice, everywhere, self-restraint.*

The violet vestments of today's Mass signal the beginning of a new cycle in the liturgical rhythm of the Church's life. St. Paul's vivid reminder to the early Christians may well stimulate us modern Christians as we enter now upon that season of intensified spiritual striving which will endure until Paschal time. It is a pity, no doubt, but there can be no resting on laurels until the race is over, and for every man who draws breath the great Supernal Stakes, the rich Heavenly Handicap is not yet concluded. We must keep our eye fixed on that goal, however distant it may seem. And how many do mistake that finish line! Above all else let us candidly face the uncompromising Pauline universal: *Whoever contends for a prize has to practice, everywhere, self-restraint.*

Is it finally worth-while, all this spiritual struggling and straining and self-denial? For answer, Paul once more points to the sweating, panting, now laurel-crowned athlete: *he does it to win a crown that fades, whereas ours is imperishable.* From Septuagesima to Holy Saturday may be no short span, but span it is; then will come (one of these years) the everlasting Easter, the rest that will never end, the shining victory that will never fade. *Run, then, for victory!* VINCENT P. MCCORRY, S.J.

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Every Monday morning at Campion House . . .

. . . the editorial staff of AMERICA gathers around the long table in the board room to plan the coming issue. Topics culled from the week's news events and the trends of the times have been submitted beforehand by the editors. Once the meeting has opened with a prayer, the order of the morning is free discussion. Assignments of subjects for the coming week's Comment and Editorial pages are made at the close of the session. Work on another issue of AMERICA has begun.

AROUND THE TABLE, CLOCKWISE FROM THE LEFT . . .

. . . Lester A. Linz, L. C. McHugh, Harold C. Gardiner, Donald R. Campion, Eugene K. Culhane, Walter M. Abbott, Neil G. McCluskey, Vincent S. Kearney, Benjamin L. Masse, Robert A. Graham, John LaFarge and Thurston N. Davis.



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